

THE REHEARSAL.

1. A *Raree-Show-Pufs* runs away with the *Observer*.
2. He Cries for *Help*, and can get None !
3. Dr. *Lambert* will not Engage against me.
4. He forgot a *Punctilio* as to the Church of England.
5. Other *Protestants* cannot keep their Ground against the *Papists*, as to *Loyalty*.
6. We must first Settle *Principles*, before we Condemn any.
7. The Dr. and I against both *Arbitrary* and *Tyrannical*; in the *People*, as well as in the *King*.
8. Of the *Dispensing-Power*, whether in the *King* or in the *People*, and which is Worst ?
9. The Dr's *Just Complaint* against Scandalous Books and Papers, which Blacken the Revolution ; And Justify what is *Abjur'd* in the Oath of *Allegiance*.
10. Every Rebel is a Pope.

SATURDAY, November 20. 1708.

(1.) *Country-man*. **T**HE *Calves-Head-Clubb* call their *Common-Wealth* by the name of *Old Pufs*, and Sing *Anthem*s to her Praise ! The *Teeth* and *Claws* of this *Wild-Cat* are call'd *Coercion* ; with which she Tears *Kings* and *Princes* and *Nations* in Pieces, and Gobbles them up ! The *Observer* has Bestrid this *Monster*, and Charg'd you *Furiously*. But my *Master* stood upon *St-George's Guard*, flapt the *Laws* in her Face, and she is Fled, with the *Observer* upon her Back, Crying *Help ! Help ! Lords* and *Commons*, *Help !* — *Pufs* is Undone !

(2.) *Rehearsal*. He cou'd find neither *Lord* nor *Commoner* in all the *Convention* who wou'd Own this *Witch*, all were Asham'd of her and Turn'd from her. With what Confidence then can he Appeal to them Now ? Do's he not think they are as *Wise*, and know the *Laws* as well now, as they did then ? They all know, That *Coercion* is most Expressly against all our *Laws*. He will get None of them, or any Man of *Sense*, to Patronize him in this *Matter*.

(3.) *Country-m.* But he thinks he has got a *Patron*, and from the *Pulpit* too, Dr. *Lambert* who Preach'd at *St. James's Church* the 23 of *Oct.* last. Every body there said, he Pointed directly at you and your *Rehearsal*.

Rehearsal. I will take Nothing that's *Ill* to my self, where it is not Plainly put upon

me. And it may do that Gentleman an Injury, to Charge him with what he did not Intend. I desire to make no body my Enemy. Yet I must speak the Truth. I find some Defects in the Performance of that Day.

As to what he says of the *Irish Massacre* in 1641, I have as great an Abhorrence and Detestation of it as he can have. Let him Paint it in as Black Colours as he pleases.

(4.) But he is too General in putting the Word *Protestant* as the Opposite to *Papery*. Especially upon this Ocation. Because ther are those who call themselves *Protestants*, that both in *Principles* and *Practice*, have been as *Bloody*, *Perfidious* and *Rebellious* as the *Papists* themselves. Therefore to Prevent the *Retortion* (which was so *Obvious*) he might have done the Church of England that Honour, as to have put her into the Scale against the *Papists*. For her *Principles* allow of no *Rebellion*, upon any Pretence whatsoever. And her *Laws* Damn all *Coercion* upon the *Crown*.

(5.) But as for Others, who think, That the Preservation of the *Protestant Religion* will Justify those things, which otherwise wou'd not be Justifiable, as *Perjury*, *Rebellion*, and *Slaughter* : And yet find fault with the *Papists*, for doing the same things, on Pretence of the Good of *Mother Church* ; These will never be able to hold their Ground against the *Papists*. For they Make Themselves as Bad as They ! And Expose the Common

Common Christianity to the Derision of the Prophane!

(6.) Therefore we must first Settle Principles. And then find Fault with those who Deviate from them, whether they be Protestants or Papists. Else, we shall be Accus'd of Partiality, and it will be said, That we Measure Right and Wrong, by our own Convenience, Interest, or Humor; while we Allow that in our Selves which we Blame in others.

(7.) Country-m. He do's not forget Principles, for he says, We see the same Arbitrary Notions, and Tyrannical Principles, now again become Fashionable.

Rehears. 'Tis too True indeed! And the Consideration is Lamentable! But this Affects not Me. For I was always against both Arbitrary and Tyrannical.

I have Oppos'd Tyranny in all Shapes, especially in that most Arbitrary and Insupportable, when it is in the Hands of the People.

I call that Arbitrary which is Contrary to the Law. And therefore Coercion upon the Crown is most Arbitrary, because it is most Contrary to the Law. For I am not of those, who would let the People be Arbitrary, and only the King Ty'd up. I would have both King and People go according to the Law. And then we shou'd be Happy.

(8.) Country-m. But may we not Dispense with the Law a little, upon some Extraordinary Occasions?

Rehears. We will not Allow a Dispensing-Power in the King upon any Occasion. Whence then shou'd We have it? If Subjects take upon them to Dispense with the Laws, by their own Authority, it is downright Rebellion, and a total Subversion of all the Laws, and Ends in Lawless-Confusion; which is far Worse than all the Dispensing ever we found in any King: For that touches only some particular Cases, but the Dispensing of the People alters the whole Frame of Government, and Quite Overturns the Constitution, for it is Setting up a Different and an Opposite Authority, it is making all the People Kings! And all to many Tyrants, bound to no Law!

(9.) Country-m. He says, It looks as if we were Infatuated, and were given up to work out our own Destruction; to see the Books and Papers of those Men Publicly read and Recommended, who have Tax'd all that were for the late happy Revolution, with downright Rebellion; and upon whose Principles (if true) all must be Rebels.

Rehears. Nay more, those Men their Books and Papers have made the Revolution a Blacker Day than the 30 of January. Mr.

De Fox Compares the Dry Martyrdom (as he calls it) of the Son with the Wet Martyrdom of the Father, and makes the Dry a more Wicked Act than the Wet. As I have shew'd in the first Vol. Num. 80. 143. And but last Saturday, I have Quoted the Observer bringing in the Queen by Name, and all the Revolution-Men in Britain and in Ireland too, to be Sub-Misericordia, and that they ought to be Ty'd up all at once! And this he makes a Demonstration, if we will not Allow of Coercion and the Dispensing-Doctrin; which the Doctor and all the Clergy have Abjur'd in the Oath of Allegiance, where each one of them said, And I do further Swear, That I do from my Heart Abhor, Detest, and Abjure, as Impious, and Heretical, this Damnable Doctrin.

(10.) Country-m. This was only the Dispensing-Power of the Pope, but not of the People.

Rehears. Nay, not only the Pope is Nam'd, but All other Persons whatsoever. And that the Pope (let him be as Innocent as he would otherwise) could not Authorise any Foreign Prince to Invade or Annoy him (the King) or his Countries, or to Discharge any of his Subjects of their Allegiance and Obedience to his Majesty, or to give License or Leave to any of them to bear Arms, raise Tumults, or to Offer any Violence or Hurt to his Majesty's Royal Person, State or Government, or to any of his Majesty's Subjects within his Majesty's Dominions.

Country-m. That is, the Pope could not Dispense with them in this. But they could Dispense with Themselves! For every Rebel is a Pope, and Carrys a Dispensing-Power in his own Breast against all the Laws of God and Man! So it be for the Publick Good! Of which he himself is still Judge!

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